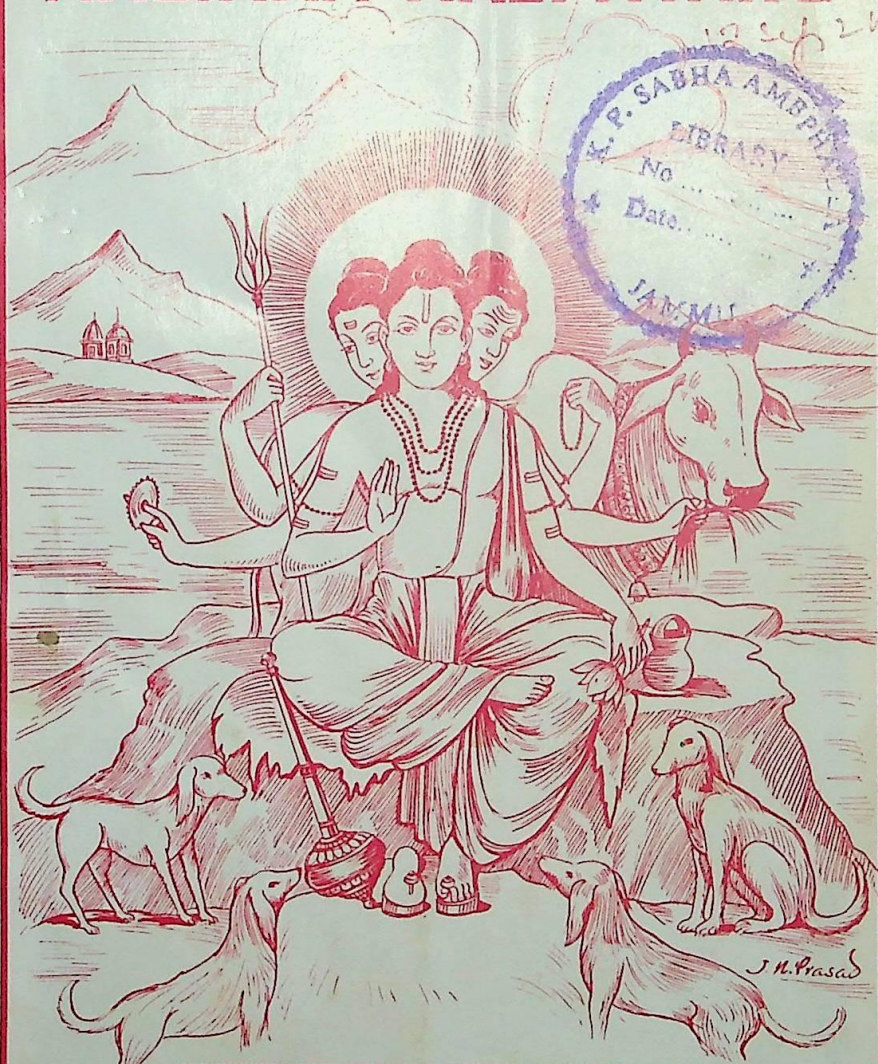


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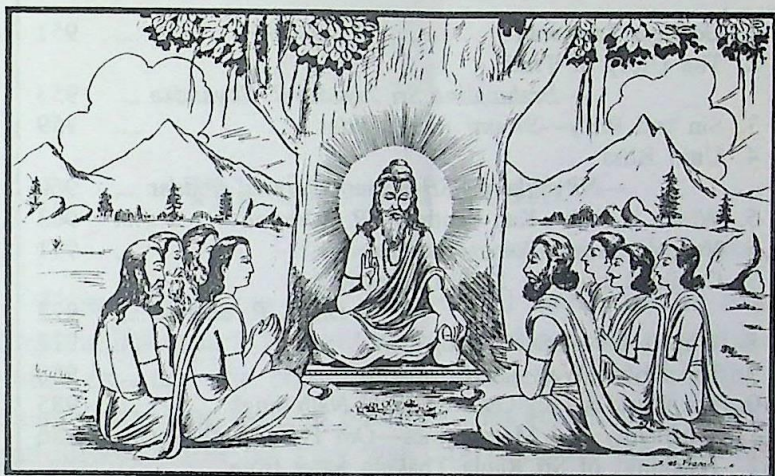
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Goddess Saraswati

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA-KALPATARU

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL
IDEAS AND LOVE FOR GOD

Vol. 45

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No. 11

Goddess Saraswati

आशासु

राशीभवदङ्गवल्ली-

भासैव

दासीकृतदुग्धसिन्धुम्।

मन्दस्मितैर्निन्दितशारदेन्दुं

वन्देऽरविन्दासनसुन्दरि

त्वाम् ॥

"O you, the beauty sitting on the blossoming lotus, who have enslaved the brightness of milky ocean with a glowing bodily hue of your person pervading all the quarters and who have superbly surpassed the glory of full moon during the Śarad season with your beauteous smiles, I offer my adorations to you."

—Stotraratnāvalī



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The Glory of Truth

—*Brahmalina Sri Jayadayal Goyandka*

There was a king who was truthful and pious. In his kingdom if someone brought for sale such articles as grains, cloths etc., and the commodity remained unsold till the evening, the king used to purchase that commodity. This truthful avowal of the king was motivated for the sake of common good. So as soon as it was evening the king's attendants would go round the city and if they found anyone sitting with his commodities unsold, they would purchase the commodity after consulting the seller and paying him the price to his satisfaction.

One day it so happened that Dharmarāja himself disguised as a Brahman came to the capital of the truthful and pious king with a wooden box filled with broken and useless things which were worth being thrown away and sat down in the market with a view to sell them. But who would purchase the rubbish? When darkness set in the servants of the king began to take round of the city as usual. The commodities which were brought to the city for sale were all sold away. Only that Brahman was there with his wooden boxful. The king's employees approached him and asked if his commodities could not be sold. The Brahman replied that they could not be sold. The king's employees further asked what commodity he had brought in the wooden box for sale and what price he demanded for it. The Brahman replied that it was full of rubbish (the homonym of poverty) and that he demanded one thousand rupees for it. Hearing this the king's servants laughed and

said—"Who would purchase this rubbish which is worth nothing." The Brahman said that if none would purchase it he would take it back to his house. The king's servants rushed to the king and reported the matter to the king. The king said—"Let him not take back the commodity. Do purchase the commodity at the lowest possible price which may, of course, be acceptable to him."

The king's men went to the Brahman and bade two hundred rupees as the price of the package but the Brahman did not agree to accept anything less than one thousand. The king's men offered to pay rupees five hundred but the Brahman refused to accept that much. Then some of the king's men being irritated approached the king and said—"Your Majesty, there is only rubbish in his package it is worth nothing and he is not ready to sell it even for five hundred rupees. Under the circumstances it would be proper not to purchase his commodity." The king said—"Nay, it is my truthful avowal. At no cost shall I give up the truth. So give the Brahman, whatever he demands and purchase the commodity." Hearing this the king's men smiled at the king's insistence and came back helplessly; they offered the Brahman one thousand rupees and took the package from him. The Brahman left the place with the money and the king's men brought the package to the king. The king got the box full of rubbish kept in the palace.

At night when it was the time to go to bed an exceedingly beautiful woman adorned with beautiful garments and ornaments came out of the palace. Seeing the woman the king asked her who she was, why she had come and why she was leaving. The woman replied—"I am Lakṣmī, the goddess of prosperity. I have been residing all the time with you for you are a truthful and righteous king. But now since extreme poverty has found lodgement into your house and since Lakṣmī does not coexist with extreme

poverty, I am this day leaving your house forever. The king said— “As you please.”

After a while when the king noticed a very good looking youth coming out of the palace-gate he asked him who he was, why he had come there and whither he was going then. The handsome person replied—“My name is *Dāna* (charity) I have been residing here with you all the time for you are truthful and righteous. Now I am going to the same place where *Lakṣmī* (prosperity) has gone for since *Lakṣmī* has departed you won't be able to bestow charities.” “Very well,” said the king then.

Thereafter another handsome person was seen coming out. The king asked also who he was, why he had come and where he was intending to go. The man replied— “I am *Yajña* I have been residing here all the time for you are truthful and righteous. But now since prosperity and charity have bidden good bye to this place, I too am departing to that place for without prosperity you won't be able to perform *Yajña*. The king said— ‘Very well.’

Then once again a young man appeared. The king asked him who he was, why he had come and where he was going. He said—”My name is *Yaśa* (fame) I have been residing here with you all the time for you are truthful and righteous. But since prosperity, charity and *Yajña*—all have departed from your palace how can *Yaśa* (fame) stay here? So I too am departing for the same place where all of them have gone. ‘That is right’, said the king.

Then came out another good looking man. Seeing him the king put him the same question—“Who are you, why you came here and where you are going? He replied— “My name is *Satya* (truth) I have been staying hitherto with you for you are truthful and righteous but now since prosperity, charity, *Yajña* and fame—all have departed from you, I too am going there’. The king said—”It was for your sake that

I gave up all of them. I never forsook you so I won't let you depart. It was for the sake of common good that I have taken a vow that I would purchase the commodity brought to this city for sale by someone and if that commodity remained unsold till the evening. Today came a *Brahman* to sell rubbish which was worth nothing but for the sake of my truthful vow that I purchased the rubbish from the seller Brahman after paying him a thousand rupees. Then Lakṣmī (prosperity) came to me and said that since dire poverty is lodged in my house she won't stay here. That was why prosperity and others have departed from my house. Still I remain unshaken through your support. Hearing this the truth said— "Since you have given up all of them for my sake I won't depart from here. Saying this he again entered the palace.

Only after a short while *Yaśa* (fame) returned to the king. The king asked—who he was and why he came there. He said— "I am none else but Fame. However charitable, wealthy and great performer of *Yajñas* one may be one cannot earn real fame without being truthful. So I shall abide at the place where truth abides." 'Very well', said the king.

Then returned *Yajña*, the king asked him who he was and what for he had come there. He replied— "I am the selfsame *Yajña*. I abide at the same place where truth abides. However charitable and wealthy one may be, *Yajña* does not fulfil its purpose without truth. Since you have truthfulness with you, I shall stay at this very place." The king said— "Very well."

Then came back *Dāna* (charitability). The king put the same question to him also— "Who are you and why have you come here?" "I am none else but '*Dāna*'. You have truthfulness in you and I abide at the same place where truth abides for howsoever wealthy one may be one cannot become charitable without good will. Since truth abides

here, I too shall abide at this place, replied he. The king said— "Very well."

After that came back Lakṣmī (prosperity). The king asked who she was and why she had come there. She said — "I am that very Lakṣmī. Truth abides here with you. Fame, *Yajña* and *Dāna* have come back to your palace and so have I. The king said—" O goddess, my house is filled with rubbish how can you afford to live here? Lakṣmī said—"O King, after all I cannot afford to live without truth? The king said—"As you please."

Thereafter came Dharmarāja in the guise of the Brahman. The king asked who he was and for what purpose he had come there. Dharmarāja said—" I am the embodiment of *Dharma*. It was I who disguised as a Brahman, gave you rubbish for one thousand rupees. By the dint of truthfulness you have conquered me who am *Dharma*. I have come to bless you. Tell me which of your objectives should I fulfil." The king said—"Through your grace I do not stand in need of anything. Only let me enjoy your grace as ever."

All desirable things abound in the place where Truth abides. One should not feel harrassed even if wealth, charitability, *Yajña* and fame are not present in the desired measure. If truth abides all these things will come back of their own accord unsolicited and in case they do not come back one is sure to attain beatitude. So a person desirous of attaining beatitude should in no case give up truth rather he ought to practise it firmly in life in a disinterested spirit.

Truth consists in truthfulness of speech and cultivation of virtues and good conduct. The Lord says in the *Gītā*—

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

(*Gītā* XVII. 26-27)

The name of God 'Sat' is employed O Pārtha, as an epithet of God as well as in the sense of praiseworthy acts. It is likewise employed in the sense of steadfastness in sacrifice, austerity and charity and action for the sake of God is verily termed as 'Sat.'

Given below are the oft quoted lines of a poet—

बंदा सत नहि छाँड़िये सत छाँड़े पत जाय।

सत की बाँधी लच्छमी फेरि मिलेगी आय॥

"Do not give up truth O men, for by giving up truth one loses one's prestige. The wealth upheld by truth returns unsolicited."



मय्यर्पितात्मनः	सभ्य	निरपेक्षस्य	सर्वतः।
मयाऽऽत्मना	सुखं	यत्तत् कुतः	स्याद् विषयात्मनाम्॥
अकिंचनस्य	दान्तस्य	शान्तस्य	समचेतसः।
मया	संतुष्टमनसः	सर्वाः	सुखमया दिशः॥

"How could that happiness fall to the lot of those who have set their mind on sense-delights,—the happiness which is enjoyed with Me as his self, O noble one, by him who has fixed his mind on Me and expects no gratification from any source? All the quarters are full of joy to him who has nothing to call his own, has subdued his senses and mind, whose mind is equipoised and fully gratified with Me."

—*Bhāgavata* (XI. 14.12-13)

The man, who has successfully performed the *Yajña* to see everything in him and himself in everything, wears the crown of the Emperor of the Universe.

—*Swami Rama Tirtha*

Sin and Piety

—Swami Ramsukhdas

By intense desire for salvation, the sins of an aspirant are eliminated.

*

*

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To turn one's face from God and towards the world, there is no sin so grave.

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I shall not sin again, this is truest form of expiation.

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To give importance to the perishable is bondage, and this leads to all sins.

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If one desires happiness, even without wishing to commit a sin, yet a sin may take place. The desire for happiness induces us to sin. Therefore, if one wants freedom from sin, one must give up the desire for happiness.

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There is no greater virtue than turning towards God, and no charity like it.

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*

To seek happiness for one's self is the root of all sin.

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*

First to commit sin and then to do penance for the same knowingly, does not destroy such sin.



Unto Bliss

—*Nityalilalina Sri Hanumanprasad Poddar*

Remember: the root of all sins is the craving for sense-gratification. If the spirit remains awake, if the soul-force is not lost sight of, such desire has no power to get the better of the spirit and to allow sin to germinate.

Remember: oblivious of his soul force, when man opens the door of his mind to this foe in the form of desire, a progeny of attachment,—which is only another name for *Rajoguna*,—it is this desire which strongly urges him to sin and is instrumental in the actual commission of sin. It is this desire which drives him to sin against his will and even though he deprecates sin. It is desire which takes the form of anger and greed and it is desire, again, which deludes him and leads him astray.

Remember: this desire is most sinful; it is the greatest enemy of man. Once the mind of man is possessed by desire, his judgment is clouded in the same way as fire is covered by smoke, a mirror by dirt or a foetus by the amnion.

Remember: the desire is never satiated. The more it is gratified, the keener it grows. Just as fire bursts into blaze and expands in area even as it is fed by clarified butter and fuel, the appetite for enjoyment grows keener and covers a larger field even as it is indulged.

Remember: this thirst for enjoyment is never quenched. It is a standing foe of men of sound judgment as well as of those seeking to tread the path of virtue. It holds sway on our intellect, mind and senses, makes them dance to its tune, and remains ever ensconced in them.

Remember: this desire robs a man of his knowledge and wisdom. It has its seat in the senses, mind and intellect and through these it keeps the soul entangled in the cobweb of delusion. Hence first of all we shall have to subdue the senses and the mind. If these latter are rid of the incubus of desire, if they succeed in exorcising it, it will be left without an abode.

Remember: it is no hard job for you to subdue the senses and the mind. You have conceded your own weakness and the formidable strength of the senses and the mind. It is this fancied weakness of yours that keeps you in a state of constant fear. If you just recall your spiritual nature, you will discover that your strength is irresistible. The power of all these is insignificant and negligible in comparison with yours. Nay, the potency which appears to inhere in them flows from your own fountain of strength.

Remember: the moment you assert your supremacy over the senses and the mind (your supremacy is already there; but you have forgotten your real self and recognize their supremacy over you), these enemies of yours in the shape of lust and anger, which abide in the senses and the mind, will find themselves helpless and begin to break up.

Remember: you are the all-powerful spirit, you possess immense strength. No sin or affliction, no lust or anger, can cross the shadow of your real self or stand your gaze. Be convinced that you have realized your spiritual nature, that you are established in your self; that you are absolutely sinless, pure and strong; that lust and anger shall never approach you henceforth and that they will be consumed the moment they appear in your presence. And when lust and anger are consumed, sin and affliction can have no existence, for it is lust and anger that lie at the root of sin and affliction.

Persuade yourself that you are neither the body nor the

intellect, nor the mind nor again the senses; that you are the eternal, pure and awakened self; that you are unconquerable, everlasting, immortal, uniform, immutable, constant, immovable, the ever true and supremely blissful.



That is the madness of the lover, when all desires have vanished. "Who cares for salvation? Who cares to be saved? Who cares to be perfect even? Who cares for freedom?—says the lover. I do not want wealth, nor even health; I do not want beauty, I do not want intellect: let me be born again and again, amid all the evils that are in the world; I will not complain, but let me love Thee, and that for love's sake.

—Swami Vivekananda

Contemplation of the Truth leads us to the realization of it, i.e., we come to understand and experience the sublimity of it.

—The Mountain Path

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥

"Know that prescribed action has its origin in the Vedas, and the Vedas proceed from the Indestructible (God); hence the all-pervading Infinite is always present in sacrifice."

—Gītā (III. 15)

Which is Path—Kaḥ Panthāḥ

—P. S. Verma

In *Mahābhārata Virāṭa Parva* (313/314) there is a dialogue recorded between *Yakṣa* and *Yudhiṣṭhira*. *Yakṣa* puts four questions to *Yudhiṣṭhira*—

को मोदते किमाश्चर्यं कः पन्थाः का च वार्तिका।

ममैतांश्चतुरः प्रश्नान् कथयित्वा जलं पिव॥

(Van. 313.114)

(1) Who is happy (2) What is surprising (3) Which is the path (4) What is the queer talk.

We concentrate on the third question what is the path? The next question that arises is “Path to where?”

Soul is eternally suffering from pain and unhappiness in interminable cycles of births and deaths. In life, soul is busy in using the body to do deeds—good, bad, mixed or neither and then as a result reaps the consequences of his deeds. This he reaps in the next life. He thus goes on in endless journey. Soul therefore wants a path travelling on which it may get eternal peace and tranquillity.

In *Upaniṣads* the agony of soul is described in these words—

द्वा	सुपर्णा	सयुजा	सखाया
		समानं	वृक्षं
तयोरन्यः	पिप्पलं	स्वाद्वन्त्य-	परिष्वजते।
	नश्नन्नन्यो		अभिचाकशीति॥

(*Muṇḍaka* III. 1:1)

“Two birds, fast friends, cling to the selfsame tree, one of them eats the delicious fruits of the tree; the other does

not eat, but remains merely an onlooker.

Then in the next *Śloka*, the agony of the souls is thus said—

समाने वृक्षे पुरुषो निमग्नो-
 ऽनीशया शोचति मुह्यमानः ।
 जुष्टं यदा पश्यत्यन्यमीश-
 मस्य महिमानमिति वीतशोकः ॥

(*Muṇḍaka* III. 1.2)

“On the same tree the finite self, immersed in the enjoyments, deluded, grieves at his impotence, when he sees the other, the Lord, and discerns His glory, his grief passes away.

What is impotence? It is weakness of not being able to give up the enjoyment of eating the delicious fruits of the tree. He then sees that the peace and greatness of the Lord lies only in looking at the fruits and not eating them. Then he thinks that if he also gives up eating the fruits, he will also be happy.

These *Mantras* point out that the path to emancipation pointed is to realize Him, and then act as He does. In *Yajurveda* the same advice is given in different words—

वेदाहमेतं पुरुषं महान्त-
 मादित्यवर्णं तमसः परस्तात् ।
 तमेव विदित्वाति मृत्युमेति
 नान्यः पन्था विद्यतेऽयनाय ॥

(*Śvetāśvataropaniṣad* III. 8)

“I know the great Lord effulgent like the sun beyond all darkness, knowing Him does the individual obtain emancipation from death. Verily, there is no other way of securing emancipation.”

Thus the path to emancipation is to know Him. Tulasī also describes Him as having light of crores of Suns.

मरुत कोटि सत बिपुल बल रबि सत कोटि प्रकास।

ससि सत कोटि सुसीतल समन सकल भव त्रास॥

(*Mānasa* VII. 91-A)

Tulasī thus says that He alone can relieve you from the agonies of worldly existence.

The question is “What is the path to know and reach Him?”

The scriptures have suggested four paths, each leading to Him. All persons are not equally equipped to travel the same path. It all depends upon the capacity of the vehicle of the body given to us. Therefore the path should be such as can be traversed by the vehicle available.

In 13th chapter of *Gītā*, Lord has given us four paths to choose according to our capacity.

Jñānī—He is the first type. He knows all about Him and himself. He has no doubts about Him and is therefore free from the ties of passion, anger, ego, avarice, attachment and envy. He is as happy on the tree of Nature as the other bird.

Sāṅkhya Yoga—The second class is described as *Sāṅkhya Yogī*. *Sāṅkhya* is derived from the word *Saṅkhyā* i.e., numbers. This leads us the realm of mathematics—Logic. Such a person has some doubts left in his mind. He therefore by inductions and deductions removes his doubts and becomes a *Jñānī*.

Out of six schools of Philosophy, *Sāṅkhya* was propounded by Kapil Muni. According to him there are only two eternal forces *Puruṣa* and *Prakṛti*. *Prakṛti* by itself is inert, but in the presence of *Puruṣa*—store house of energy reactions take place in it. In *Adhyātma Rāmāyaṇa* also this principle is accepted when Sītā explains the mystery of creation to Hanumān at the instance of Rāma. There she says that due to the presence of Rāma changes are brought about in the world by Her, but she adds that ignorant people think that

changes are taking place at Her instance. The question that arises is 'who are these ignorant people?'

According to Tulasī, soul is part of *Īśwara* and is entangled with *Māyā*. He writes—

ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ।

सो मायाबस भयउ गोसाई । बँध्यो कीर मरकट की नाई ॥

(*Mānasa* VII. 116.2-3)

What is *Māyā*? How does soul get entangled in *Māyā*? These and many more questions defy answers.

The third class is described by *Gītā* as *Karma Yogī*.

Karma Yogī— He is not *Jñānī*. He has not the capacity of making inducing and deducing of Logic. He therefore does not bother to know the answers to the vexed questions which perturb a *Jñānī* and *Sāṅkhya Yogī*. He says that he is concerned with the duty before him. He performs his duty without expecting any reward for the same. He has duty towards his parents, brothers, nature around him and the nation. He does his duty and thus is able to disentangle the soul from *Māyā*.

Fourth class— They are the persons who have not the capacity of either of the three classes. *Gītā* says that such persons must follow the path covered by others. He also gets emancipation like others.

It is this path suggested by Yudhiṣṭhira. He told *Yakṣa*—

तर्कोऽप्रतिष्ठः

श्रुतयोविभिन्ना

नैको ऋषिर्यस्य मतं प्रमाणम् ।

धर्मस्य तत्त्वं निहितं गुहायां

महाजनो येन गतः सपन्थाः ॥

Reliance cannot be placed on inducing and deducing and scriptures give inconsistent advices. There is not one *Ṛṣi* whose opinion may be accepted as authority. The substance of *Dharma* lies concealed in cave. The path is which is travelled by great men, the path is which is marked

by the footprints of these great men. Longfellow says—
 Lives of great men all remind us,
 We can make our lives sublime,
 And departing leave behind us,
 Footprints on the sands of time.
 Foot prints, that perhaps another,
 Sailing over life's solemn main,
 A forelorn and ship wrecked brother,
 Seeing may take heart again.

In *Rāmacaritamānasa* also four classes of devotees have been described. Tulasī has imagined four ghats of *Mānasa* lake. On each ghat a devotee sits and narrates *Rāma Kathā* and by that means solves mysteries of life to the audience. The question to be answered by each speaker is “जों नृप तनय त ब्रह्म किमि” and each speaker adopts his own style to answer it.

The first speaker is *Bhagavān* Śaṅkara Himself. He is *Jñānī*, and the person hearing Him another *Jñānī* viz. *Pārwatījī*.

The second speaker is *Yājñavalkya*. He is narrating story to *Bharadvāja*. He is speaking on *Upāsanā* Ghat. He starts with the story of *Satī* when she failed to see through the veil of concealment of *Rāma*'s divinity in the form of son of a king. Then the story of birth of *Satī* as *Pārvatī* in the house of king *Himālaya*, and after great *Tapasyā*, her marriage with *Śaṅkarājī*. *Yājñavalkya* keeps his audience charmed in the story. Thus a devotee who believes in the rituals of the worship gets happiness of being constantly in the company of his ideal. He does not worry about the real nature of God and in the ecstasy of the happiness of the story, forgets every other question.

The third speaker is *Kākabhuṣuṇḍijī*. In the battle of *Rāma* and *Rāvaṇa* at one stage *Rāma* and *Lakṣmaṇa* were tied down by *Meghanāda*, son of *Rāvaṇa* in *Nāga Pāśa*, coils of serpents. *Garuḍa* was sent for to release *Rāma* and

Lakṣmaṇa. Garuḍa had been informed that Rāma was *Brahma* Himself. He, therefore, doubted if this was at all true. He did not however stop to make query about that. He said that his duty was foremost, and queries can wait. He removed the serpent coils, and after that he went about making trips to Brahmā and Śiva. Śivajī advised him to go to *Bhakta* Kākabhuṣuṇḍijī where he would find answers to his queries. Kākabhuṣuṇḍi told him that He takes the form of a human being due to His affection for His devotees. Tulasī writes—

भगत हेतु भगवान प्रभु राम धरेउ तनु भूप।
 किए चरित पावन परम प्राकृत नर अनुरूप॥
 जथा अनेक बेष धरि नृत्य करइ नट कोइ।
 सोइ सोइ भाव देखावइ आपुन होइ न सोइ॥

(*Mānasa* VII. 72)

The fourth class is of those who are not capable of being *Jñānī*, nor *Sāṅkhya Yogī* capable of understanding intricate problems of God and His incarnations nor the capability of devoting himself to selfless work and performance of his duties. The fourth Ghat of *Mānasa* is reserved for the people of this category. This Ghat is open to all—not to learned few alone—irrespective of class, caste, status or race. It is open even to animals. Tulasīdāsa sits on this Ghat and narrates the story of Rāma to all in their own dialogue, and simple understandable language. He says—Why bother about the vexed question of “जौं नृप तनय त ब्रह्म किमि.” Just take His name repeatedly. It is more powerful than Rāma Himself.

This is the path which has been traversed by all men—great and small. This path is called *Bhakti*.

Thus broadly speaking, there are two paths viz., *Jñāna* and *Bhakti*. The former is for those who are learned and the other for the common man. Tulasīdāsa says that there is no difference in the two.

भगतिहि ग्यानहि नहि कछु भेदा। उभय हरहि भव संभव खेदा॥

(*Mānasa*. VII. 114. 13)

There is no difference between *Jñāna* and *Bhakti*. Both relieve man from worldly woes. The path of *Jñāna* is the path of renunciation—*Tapasyā*—where the *Jñānī* rejects the world as unreal. The path of *Bhakti* is accepting the world as a gift from Him. A *Bhakta* accepts the same as a *Prasāda* from Him. Whatever he gets is offered to Him and then he shares it with all about him. He thus surrenders his ownership in the article. After its offer to Him, it becomes the property of all.

Let us take an example:

We know sugar cane is sweet. A *Jñānī* will start trying to find out where this sweetness is. He finds that the sweetness is not in the fibre of the sugar cane. He crushes the sugar cane and obtains juice. But he is still not satisfied as he finds that sweetness is not in the water portion of the juice. He boils the Juice and removes the water of the juice. Now he gets *Gūḍa* but he is not satisfied yet. He proceeds further and purifies *Gūḍa* to obtain Sugar. He is not yet satisfied and never enjoys the sweet sugar cane. He is peeling off an onion to get real onion, but in the end he gets nothing. He does not understand that the peels of onion are onion itself.

Bhakta does not enter into this endless search to waste his time. He takes sugar cane-offers it to Him and as a gift from Him accepts in whatever form it is given

Bhakta symbolizes Him in a human being, a picture, an idol or in any physical force like sun, sea, clouds or even a stone. For him they are not just inert objects. He thinks that they feel heat and cold like we do, that they are thirsty or hungry like us and that they need rest like us. He laughs with them and weeps with Him. He says—

त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पये।

“O Govinda, it is your thing, I am offering it to you.”

Mīrā has written a *Bhajana* in which she says that though I know that Kṛṣṇa is not sleeping but still I awaken Him. This is the thinking of *Bhakta*.

Path of *Jñāna* is hard to travel. It is arduous. It is slippery. We have anecdotes of *Tapaswīs* falling at the final stages also. *Bhakta* is submissive and makes *Māyā* a means to reach Him. Tulasī says—

कहहु भगति पथ कवन प्रयासा। जोग न मख जप तप उपवासा॥

(*Mānasa* VII. 45.1)

Surrender to Him is the only condition. When that happens Kṛṣṇa says “योगक्षेमं वहाम्यहम्”.

This is the path to which Yudhiṣṭhira indicates.



There is one omniscient Lord, who is the dispenser of the fruits of the actions of the *Jīvas*, who fixes their span of life in accord with the nature of their actions, who knows the exact relation between actions and their fruits. As the law of *Karma* is insentient, it certainly cannot dispense the fruits of their actions

—Swami Sivananda

One should not love anything belonging to this world; for if we love anything we are likely to think of it with attachment at the last moment of our life. And a thought with attachment is invariably followed by rebirth.

—Jayadayal Goyandka

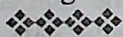
Vegetarianism

—Somanath Jena

Man is born vegetarian. A baby lives on mother's milk, water. He digests Vegetarian food and cereals, juice and boiled vegetables. After his teeth appear, rice and other hard vegetarian food is given on the sacred day touching food (*Anna Prāśana*). Never meat and fish is given. The human body construction is suitable for vegetarian food. The teeth of human being are only fit for chewing vegetarian food and these are not sharp enough to tear into pieces of the flesh. It takes lot of hard labour to break into pieces of the boiled meat and teeth have to take extra strain. The teeth of non-vegetarian and flesh eating animals like lion, tiger and dog are sharp. The tongue of such animals are curved with pin like muscles for tearing and chewing. So also the intestine of such flesh eating animals is too short allow evacuation of the indigestible remains of the flesh so that no poison is created in the digestive organ to spread the toxin in the body. Intestines of human beings are much longer and undigestible part and remains of flesh and meat, fish, and eggs have to wait pretty long time there within the digestive organs to come out as stool and urine to free body from the toxin created out of rotting of the same. By non-vegetarian food, the body becomes poisoned due to long stay of the undigested particles. The non-vegetarian food is not suitable for the human digestive organs. The food is ideal one which easily gets digested and the essence of the same is easily assimilated to help the necessary growth and make good the loss.

When compared to taste, it is equally tasteful to taking non-vegetarian food. It is a question of habit. The vegetarian man relishes equally from his food as a non-vegetarian. Rather, the spices, oil, ghee which are injurious to health and digestive system and heart are added more in fish, meat and eggs curry. It is nowadays very hard to meet both ends as the rates of non-vegetarian food have gone much high compared to vegetarian food. The argument that non-vegetarian intake like eggs, meat and fish gives more calorie value and adds more protein to human food has become fallacious when the protein value and calorie value of vegetarian food like, milk, nuts, ground nuts, grams, cheese and leafy vegetable is compared. The vegetarian food gives more iron content and protein content and makes body more resistant to disease and virus. The meat of animals suffering from disease creates such disease to the human being by taking their meat. The rotten egg, meat and fish spreads poison within the body system. It is not easy to discover the disease of the fish, animals and eggs. Every layman suffers from taking such poisonous diseased meat. The most of people suffer from body fat, cholesterol and over weight by taking meat, fish and eggs. But the vegetarians are less amenable to such chances. Brainy and intelligent scientists, poets and men of literature and saints have preferred to vegetarian food and it cools the brain and controls the anger and emotion of human beings. By vegetarian food habits, a man changes his emotions and taste in life. Killing animal for food is a cruelty and is prohibited.

Glory to the vegetarianism and victory to those who are vegetarian. Long live the vegetarians.



Conjugal Love in Kabīra's Devotion

—Dr. P. P. Sharma

Kabīra is counted among, is often reckoned as the chief of, the *Nirguṇa* saints for whom the 'Ultimate Reality' designated as *Brahman* is both formless (*Nirākāra*) and attributeless (*Nirguṇa*), perhaps for the sake of convenience and to fall in with the conventional folks he refers to it as Rāma but his Rāma is different and poles apart from Daśaratha's son renowned through the three worlds. In one of his *Dohās* he clarifies the essential nature of this entity—

जाके मुँह माथा नहीं, नाही रूपक रूप।

पहुप बास थै पातला, ऐसा तत्त अनूप॥

"He has neither a mouth, nor a forehead, nor any shape. Subtler than the fragrance of a flower, such is that unique essence." In order to convince the doubting Thomases of His existence Kabīra offers his personal testimony. What other proof can be as adequate as this one based on one's own genuine illuminating experience? How else would you imagine the extraordinary brilliance of that Supreme Power which transcends one's power of speech. Only seeing is believing. That is the only trustworthy evidence. The rest is verbal jugglery. It would appear that a whole galaxy of suns has suddenly risen. The bride woke up and beheld this wonder.

Kabīra admits that through the contemplation of the Infinite one can enter into communion with it but he also realizes that travelling through the rarefied atmosphere of the formless and the attributeless and attaining to the topmost

peak is an extremely challenging task which some very advanced *Yogīs* like Matsyendranātha, Gokulanātha and Jñānadeva only can accomplish. For the common run of the *Sādhakas* or spiritual aspirants the road must be easy to travel by. Kabīra is ostensibly building a bridge between the two pathways often considered antithetical to each other—*Nirguṇa* and *Saguṇa*. His Rāma stands much closer to humanity than the *Brahman* of *Advaitavādins* led by Śrī Śaṅkarācārya. The *Sādhaka* is not faced with an acting void or a blank wall. His feelings and emotions and gestures will be reciprocated from across the other side.

Once the Lord has assumed human traits it becomes very easy as well as gratifying to strike a rapport with Him. Possibly passing through several stages Kabīra has reached a conclusion which for the benefit of all and sundry he declares in these words which echo the heart throb of many a *Saguṇa Bhakta*—

जिहिं घट प्रीति न प्रेम रस, पुनि रसना नहिं राम।

ते नर इस संसार में, उपजि खए बेकाम॥

“All those persons whose hearts are empty of the juice of love and whose tongues don’t vibrate with the name of Rāma have been born in this world in vain.”

The Lord has mercifully condescended to manifest Himself in our midst, putting aside His qualitylessness and absolute formlessness, the devotees’ access to Him becomes much less complicated. One can relate to him as a servant, as a parent, or as an offspring as a friend or as a spouse in different modes of adoration described as “दास्य, वात्सल्य, सख्य and दाम्पत्य.” The last is the most intense and naturally Kabīra plumbs only for it. He characterizes his attachment to the Lord by calling it a bridal tic—“हरिसूँ गठ जोरा” Rājā Rāma he styles as his bridegroom at whose arrival at her house the bride ‘दुलहनी’ is eagerly expecting to sing a welcome song ‘मंगलाचार’. Kabīra says that the altar for

marriage has already been set up. All that remains is to go round the fire with the groom. But the desired goal is not reached at once. The bride more often is seen breaking her heart in separation rather than celebrating the union or the consummation. That is why in poetry what is called *Vipralambha Śṛṅgāra* is rated more high than the '*Saṁyoga Śṛṅgāra*'. Kabīra lays bare the heart of the bride possessed by unappeased longing for the groom in these words—

When shall I meet the *Avināśī Dūlhā* (immortal lover) the protector of devotees?

I am born in water, I love water,

I cry; thirst, thirst!

I am the *Virahiṇī* standing, waiting

O beloved.....Inside the heart there is such tension.

Like the fish without water,

Day and night neither hunger nor thirst,

I am not happy at home or in courtyard,

The bed has become my enemy

I am awake the whole night,

We are your maids, O Lord,

You are our Husband,

O kind and merciful, please come.

(*Kabīra*, Prabhākara Mācawe p. 41)

The anguish and agony of the bride can be best savoured in Kabīra's own words—

आखड़ियाँ झाँई पड़ी पंथ निहारि निहारि।

जीभड़ियाँ छाला पड़्या राम पुकारि पुकारि॥

आखड़ियाँ प्रेम कसाइयाँ, लोग जाणैं दुखड़ियाँ।

साईं अपणैं कारणैं रोड़ रोड़ रतड़ियाँ॥

बिरहनि ऊभी पंथ सिरि, पंथी बूझै धाइ।

एक सबद कहि पीव का, कबरे मिलेंगे आइ॥

बिरहनि ऊठै भी पड़ै, दरसन कारन राम।

मूवाँ पीछैं देहुगे, सो दरसन किहि काम॥

कबीर देखत दिन गया, निसि भी देखत जाइ।

बिरहनि पिव पावै नहीं, जियरा तलपै माइ॥

Languishing in separation the *Virahinī* utters words to this effect. "Gazing at the path of my dear one, my eyes have developed dark patches. My tongue has become blistered owing to repeating Rāma's name day and night. My eyes have turned red weeping for my beloved; people think that they have caught infection. Nobody can realize that they have been scorched by the fire of love. Whenever she sees a passerby she rushes to him and wants to know whether he has any message for her, when he is going to meet her. She is so emaciated that when she tries to stand up she falls down. She indignantly asks: What will your *Darśana* avail if it is given to me after my death? The day has gone as well as the night she keeping vigil all the time. I have not met my darling and my heart is caught in a vice—like cramp of agony."

Soul searing as this lament is, it is not over yet. The whole world is making itself merry, eating and sleeping. It is only Kabīra who keeps awake and weeps. This burning, continuing through the eight periods, I simply cannot endure. Either you give me your *Darśana* or death. Like the typical *Proṣita Patikā Nāyikā* Kabira's bride in utter desperation issues this ultimatum to her sweet heart: I will incinerate my body and prepare ink; with my bones I will make a pen and write your name over and over again and send a message to you. Neither can I come to you nor can I call you (because you are not responsive). Will you take my life burning me in the fire of separation? (*Kalyāna, Bhakti Aṅka*, Jan. 1959, pp. 573-74).

We are all too familiar with Kabīra who denounces all kinds of hypocrisies, superstitions and innate conventionalities who is a tireless debunker of the Mullahs and Pandits, who like a born rebel challenges the establishment. There is

however, an underside to him. In spite of his angry outbursts and loud and strident protests against social and religious evils, in spite of his rough exterior, there is deep down in his personality a heart soaked in *Madhurā Bhakti*. Few poets have so forcefully articulated the individual souls longing for a loving embrace of *Para Brahma*. This was possible because of his deep mystic vision.



सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥

"All living creatures follow their tendencies; even the wise man acts according to the tendencies of his own nature. What use is any external restraint?"

—*Gītā* (III. 33)

In this world where everything is evanescent, he who knows Him who never changes, in this world of insentiency, he who knows the one sentient Being in this world of many, he who knows this one and sees Him in his own soul, unto him belongs eternal bliss, to none else, to none else. There the sun shines not, nor the stars, nor the lightning flashes, what to speak of fire?

—*Swami Vivekananda*

We who seek justice will have to do justice to others.

—*Divine Rays*

Who is the Greatest King?

In India long ago, there lived an arrogant Mahārājā who could not bear the thought that anyone was greater than he. Enjoying great power as a result of his vast conquests, he basked in the adulation of his fawning servants and amused himself by treating his trembling subjects according to his whim.

A time came, however, when he began to doubt his supremacy. He summoned all the pundits in his kingdom, and demanded an answer to the question that had begun to torment him, night and day; "Who is greater, God or myself?" The wise men were wise enough to realize that their lives were in danger. Quaking with fear, they looked at each other, searching for an answer. "We need time to delve into this question, your majesty," one of them finally replied.

The pundits were lovers of truth and had no wish to displease God, but neither could they afford to displease their impetuous ruler. They sank into despondency, each hopelessly hoping that one of the others would think of some way out of the dilemma.

The oldest of them, however, did not yield to despair. "Don't worry," he said to his fellows. "Tomorrow I shall speak for us all, and give an answer that will satisfy the Mahārājā."

The next day the pundits assembled at the royal court. The oldest one stepped forth quietly, his hands humbly folded. Bowing before the Mahārājā, he said, "We have come to the conclusion, O king, that you are undoubtedly the greater." The ruler's eyes gleamed with satisfaction, and

he twirled his long mustache with a flourish. You are greater," continued the sage, "because you can banish us from your kingdom while God cannot—for truly all is His kingdom and there is nowhere to go outside of Him."

—*Self-Realization*



देहं च नश्वरमवस्थितमुत्थितं वा सिद्धो न पश्यति यतोऽध्यगमत् स्वरूपम्।
दैवादपेतमुत दैववशादुपेतं वासो यथा परिकृतं मदिरामदान्धः॥

"Nay, a man established in the Self no longer cognizes his perishable body, risen or settled gone out or come by means of which he realized his self, any more than a man blinded by intoxication caused by wine cognizes the garment worn by him as on his person or fallen therefrom."

—*Bhāgavata* (XI. 13.36)

Offer your selfless work as an incense to the Lord. This is the right spirit in which you will have to do every work. All good works are godly. Whatever little you do, do it with loving attention. The work is really His. Feel that God is ever with you and always work in the company of God. See God in all. There is nothing small or great or not sacred in any type of work.

—*Swami Sivananda*

We live happily, indeed, free from greed among the greedy! Among men who are greedy let us dwell free from greed!

—*J. P. Vaswani*

The Divine Way

—R. L. Sharma

Spirit/*Ātmā*/*Brahma* is the absolute reality. That reality which is the basis of *Upādhis*—of all names and forms—that reality alone exists. *Ātmā* appears before us as the universe and all its beings. The names, forms and qualities of the world—the duality—is non-existent in all three times (present, past and future).

In this non-existent dual Universe what is good and what is bad and to what extent? Whatever is uttered by tongue or thought of by mind—all that is a mere illusion—a mere appearance. Just like the silver in (conch shell) and waves of mirage water may appear but are non-existent, similar is the case of the so called good and bad, pleasure or pain—all these are a mere superimposition. The body, mind, senses and ego although non-existent (*Asat*) create fear in man like the snake showing its appearance before the false dreaming ego.

That *Ātmā* through *Māyā* appears as the Creator and Created; as seer and seen; as hearer and heard; as thinker and thought and is actually beyond. He appears as the protector and protected, the eater and object of food, the doer and the action done—yet He is beyond all these dual objects and beings.

Just as the fear and misery of dream (although so apparent during Dream state) altogether vanish on waking up, similarly the fear and misery of waking state vanish on attaining (*Jñāna*). Self (*Ātmā*) alone exists and duality is non-existent—this is *Jñāna*. Ignorance comes only when a

man meditates on sense-objects and desires to enjoy the *Bhogas* of unreal world.

In pure Self there is neither birth or death nor pleasure, pain or fear or desire. These exist only in the false ego which itself is illusory.

Whatever was in the beginning (God) whatever would be in the end (God), the same reality exists in the middle. That reality is appearing as the universe in the middle stage. This conviction is the fruit of all spiritual practices viz., *Japa*, meditation, study of scriptures.

The realised man does not recognise the body, senses, mind etc., as any reality or existence even while he works, sleeps or thinks,

Unless all the disease germs of a patient are totally destroyed, he is likely to fall a prey to the disease again. Similarly unless all the attachments of worldly objects are completely wiped off, there is a possibility that ignorance may again and again bring a man under the bondage of *Māyā*.

It is also wrong to imagine that the appearance of universe is due to thought of the spirit. By its nature that *Ātmā* is *Nirvikalpa*. Through its magic power (*Māyā*) only it appears to have *Saṅkalpa*. The idea of the universe is thus the 'thought of the Universal Mind or *Samaṣṭi Caitanya* (which itself is a mere appearance like the individual mind and its thought. Thus the creation, the Creator and the thought of creating—all these are mere super-impositions only on the Pure Spirit and are non-existent.)

It is very nature of spirit (*Ātmā*) to appear like that, just as it is the nature of Diamond to produce light in darkness. That *Ātmā* is a mere illuminator (*Prakāśaka*) of the illusory universe) or its *Ādhāra* (basis) just as the desert sand illumines the mirage river and its waves.

In case before attainment of perfection or realization

of unity of *Ātmā* and *Brahma* a man is upset or disturbed by obstacles viz., disease, adverse circumstances etc., then the *Sādhaka* should practise *Japa*, *Yoga* or find out other worldly solutions.

A man who thus tries to remove obstacles having faith in God, all obstacles leave his way through the grace of God.

The best spiritual practice is to see God and feel his presence everywhere and in everything and being (even a donkey) and salute everyone taking him as a manifestation of God. "My God, My Self, is appearing as all—this is the best *Sāadhanā*.

The best way to maintain *Jñāna* is to practise *Bhakti* (love) even after realisation because in that attitude we surrender our body, mind and intellect at the feet of God and realize our nothingness. "I am nothing and mine is nothing"—This is a state of true lover (*Bhakta*). *Bhakti* Purifies our mind and helps us to realise the Reality. After realisation *Bhakti* helps us to maintain that state of oneness with Spirit.

Dharma means principles which develop such conviction in a man which leads him towards progress and prosperity both internally and externally. A man can evolve towards perfection only if his actions, feelings and thoughts move in the right direction. *Dharma* helps us to move in that direction. *Karma Yoga*, *Jñāna Yoga* and *Bhakti Yoga* are the three *Yogas* which lay down such principles of *Dharma*.

To be established in truth we must do the following things—

Realise our nothingness. Body, mind, intellect and ego are unreal and mere appearances. So I am nothing.

Realizing that 'Nothing is Mine'. Spirit alone is real. The illusory world (which also includes the body, mind, intellect, house, property, beauty and post) belongs to the

spirit—just as the mirage water belongs to desert sand. But in fact this illusory world is non-existent.

We must not covet worldly *Bhogas*/enjoyments as these are unreal. If you know that the mangoes are sour, you would not like to buy them however attractive they may appear.

We must treat the miseries of life as mere dream objects. We must not be disturbed by them, taking them as unreal. The objects, the body, mind and senses are all non-existent here. God or spirit alone is real. So be willing to be persecuted if the High Power wills so.

Have unwavering faith and be steadfast in devotion to the real. Seeing God (spirit) in every being and everything and seeing Him as the only apparent doer in the world of *Māyā* is the highest devotion. Feel that spirit or (God) is seeing through all eyes, speaking through all mouths and walking through all legs—it is thinking through all minds in this apparent universe.

Actually God alone speaks through the mouths of all. He alone sees through all eyes. He alone walks through our legs. He alone thinks through all minds. But let us be conscious of this fact at all time. The ignorant man is not conscious of it while the *Jñānī* is aware there.

Why are we not able to control the senses and mind which delude us so much—which tell us that the unreal is real. We are actually responsible for this. We should not like or dislike anything taking them as realities. On the other hand we should go beyond likes and dislikes treating them as *Māyā*. If we stop liking or disliking anything the senses and mind will become our slaves and would take us Godwards. The man who is convinced that sounds, forms and touches (i.e., tastes and smell etc.) can never give me enjoyment, that man is a saint—he alone possesses the power of discrimination. "Even if I do not get God the centre

of all Peace and Bliss, I would not run to draw enjoyment from sounds, forms and touches." Such a man actually gets peace who say, "I do not need any entertainment to make me happy. Off with all desires. They are all of delusive nature." To seek happiness in the other is a delusion created by ignorant mind. It is a deception. Get out of it. Realise that contact of senses with objects can never give satisfaction. Hence stop desiring anything.



Body, mind and soul are interrelated. You have a duty to the body—keeping it fit; a duty to the mind—developing its powers; and a duty to the soul—daily meditation on the source of your being.

—*Self-Realization*

This human body is the greatest body in the universe, and a human being the greatest being. Man is higher than all animals, than all angels; 'none, is greater than man. Even the *Devas* (gods) will have to come down again and attain to salvation through a human body. Man alone attains to perfection, not even the *Devas*.

—*Swami Vivekananda*

As a fire, when its fuel is spent, comes to rest in its source, so the mind, when its thoughts are destroyed, comes to rest in its source.

—*Maitreya Upaniṣad*

The World is a Fly-Over

—Gorakh Nath Singh

(1)

If your house is on fire,
And your neighbour is not coming to extinguish it,
Why should he?
Your own actions caused it,
Let it burn out to ashes;

(2)

There is a pain in you,
When you see that your own house is burning,
It is but natural,
But are not numerous houses ablaze daily?
Are you not totally allergic to them?
This is so because your ego is not coupled with them;

(3)

Let us not build a house
To see its burning again,
Rather let us kill, our will to build one,
As such we will redeem ourselves from such strains,
Remember the world is a flyover to cross over,
But nothing to build on it.



Spirituality and Metaphysics

—Om Prakash Dubey

The spirituality is to move our entire life forward so that we can always live in life's positive flow. The metaphysics is the law of cause and effect, that is, by continually guarding our thoughts, feelings, actions, words and deeds, not just living by affirmation, but living by the aliveness of cause and effect. Spirituality is the aspect of the life that is lived as light, frequency, energy, vibration and attitude, attitude being the basis of our beliefs, our reverence to the glory of God in our life. In metaphysics, the attitude is 'what you sow, you shall reap.' Living our life spiritually, each task that we do throughout the day is our duty for that moment, our prayer for that moment. This, as opposed to living as a metaphysician, living by the law of cause and effect. Although metaphysics can be very effective in many areas of our life, spirituality asks us to take another step, the step of spiritualized thinking.

Cause and effect must be dealt with everyday. It is always in motion and ignorance of that law does not excuse us from living by it. So to be a metaphysician is to begin to master the life. The metaphysician manages his life around the concept of cause and effect. Those who are living in spirit attempt to rise above the law of cause and effect. They do not live by the law of cause and effect, but by the understanding that cause and effect can be employed through rising above it. Attitudes are the thought forms that exist throughout eternity. That is to say, concepts of right action, forgiveness and unity with God are attitudes. All of those

attitudes are for mankind's use and lead to spiritualized understanding. Metaphysics, however, is in touch with the concepts of good and evil, cause and effect, negativity and positivity, and although effective, does not have to be the final step we take in our growth. The metaphysician teaches us to conceptualize our difficulties and release them. This is very well, but what it does not do very often is to teach us to rise above the problem, whatever it is, and to see how temporary it is. This can bring great relief in the life, for most difficulties pass. But, if we are living from spirituality, we are otherwise nurtured. We are then aware, from the inside out, of our relationship to God and that the energy and light of God flows through us. Then there is very little room for other things, for that idea of financial poverty, for example. There is only the truth of spirit and wisdom flowing through our body. As this concept evolves in our life, we will find that many things that have been with us pass from our life. This is a key in spirituality.

Living the life of spirituality is an evolving process. We may have some spirituality one day and more a year later. In other words, it does not always envelope us all at once. So, in this process, we will have more spirituality as we change our attitudes, as we understand our relationship to God and as we step above the need to live by cause and effect. We will notice that our body and how we view its changes, our priorities change. Those things which seemed so important to us, are no longer, and our connection to the world changes as well as our level of attachment. All of this comes about through living the life more spiritually. Indeed, the essence and energy of spirit spreads throughout our body. This is a process that we will feel increasing as we become more connected to spirit in our ever growing relationship to God and to ourself, as light, love, energy and an aspect of God. Spirituality is more than a movement, which is really what

metaphysics is. Spirituality is the essence of eternity. That is what we all are, the essence of eternity encompassed in a body for the use and benefit of this particular incarnation.

It is important each day to decide how we want to live our life, but it should be consistent, at least for a given period of time. But, once we make the decision to live our life spiritually, we begin with ourselves and we begin gradually everyday. Part of this is done with arising at the day's beginning and opening our heart to spirit, to God, to the Universe.

Spirituality also involves our life in gratitude to spirit for all that is provided, for the creativity that flows through us and the enhanced intuition that will flow through us as we begin to listen for the voice of God. This is another aspect of living spiritually, listening for that voice of God.

There is no greater security than our spirituality. All our objects can be taken away, but if we still have a relationship with God, we have more than most. This is, again, a difference between metaphysics and spirituality. In metaphysics we name what it is our wish to have or to occur, however, living the life spiritually is to know that even our unspoken desires will be met. It is most important to keep ourselves uplifted and to live as one who is enhanced spiritually.

Many say, "I am not creative." We should know that we are all creative, for we are changing and adjusting to our new world views everyday. By creativity we mean new ideas, new concepts and fresh outlooks in the life. And, whether we are aware of it or not, we are creating our environment. So we should take a hand in that. We should create our environment with spirit. We should create our environment from within, from the wish for the very highest good, from the wish for the peace on earth. For, if we are at peace with ourself, intuition flows through us very readily. Out of that will come

new ways of living, out of that will come acting upon wisdom, out of that will come the activity of grace in our life. This will truly bring the solutions to our problems that are beyond our expectations now and that will bring the new vistas in our life.

We should never feel lost and alone, for spirit is always with us and, in a short time, companions will follow. Focus on what is uplifting and joyful in our life and let that expand to bring us all that is necessary. The idea of manifesting is very well. But the concept of letting all that is necessary flow from within God's wisdom and grace, flowing through intuition and creativity, allows us a greater action in the life and actually allows us more opportunity and more choices. Manifesting can limit us, whereas if we are trusting God, the vastness of the universe rushes forward to provide us with solutions and with all that we need.

So practise the metaphysics, but be ready when spirit moves to open into a whole new concept of living. We should know that the basis of spirituality is kindness to the self, forgiveness of self and others, and release of hostilities, pent up feelings and fears. As we do these things, spirituality will grow in our life.

So, as we take the first steps in spirituality, acknowledge that we are moving into a greater aspect of ourself and feel joy in that, feel reverence for God and reverence for our self. Acknowledge that we are moving into a new dimension of understanding. Let that bless us and let it be a beacon to the world, for each of us who grows spiritually shines more brightly and our lights are cleansed through forgiveness. As our light shines, others see it and the world is greatly blessed. As we attain more peace, so does the world, as we forgive, so do others forgive. As we move into more spirituality in our life, we are also making a contribution to world peace.



Teachings of Śrī Rāma Ṭhākura Saint from East Bengal

—M. L. Chhibber

(1) *Karma* is inexorable in its operation. It would never cease to operate until it has spent its force by producing all its effect.

(2) Repeating the holy name of the Lord with absolute faith in Him and the need for complete self-surrender at the feet of the Divine Lord is the only free agent in the universe, and men are mere tools in His hands for the working of His Will.

(3) Spellbound are the people of the world. Break the spell by surrender to God.

(4) The holy name is Truth, being one with God. Always recite the holy name and the mind will dissolve of itself.

(5) Always have trust in name. The destined experiences of life appear only to disappear, they came not to stay. Sing the holy Name ever more and you will reach the supreme Godhead.

(6) Repetition of the Lord's Holy name is a spiritual discipline. The Name is the supreme panacea for all the ills of existence. The name is the easiest but the surest path to spiritual bliss. The name and the God are one. Repetition of the name leads one to the Abode of God and eternal peace.

(7) Always recite the Holy Name by surrendering yourself completely to God; Name alone sanctifies and saves.

(8) Always have trust in the Holy Name.

(9) Always recite the Holy Name. Have trust in it, and all your ailments will disappear.

(10) Repeat the Name and this will lead you to complete fulfilment.

(11) To associate with Name means literally to live in God's company.

(12) If you keep the mind fixed on the Name alone, you will live in the abode of God.

(13) If you brave the turns of fortune with non-attachment to the fruits thereof and resignation to God in all circumstances, supreme bliss shall be yours. Through sustained fortitude and surrender to God that one can hope to overcome suffering.

(14) God is the only reality, the source of all bliss and peace. Let us fortify our patience by contemplating the evanescent character of the worldly phenomena, their essential unreality as compared with the Eternal Truth, and develop a spirit of complete self-surrender to the lotus feet of the Lord,

(15) Patience, contemplation of the unreal character of your joys and sorrows and absolute self-surrender to the Divine—these alone can deliver man from suffering and lead him to Life Divine.



Contribution of Varṇāśramācāra

—M. L. Gupta

Vedic Varṇāśramācāra has a peculiar inherent strength against cultural conquest and religious conversion. This theory has been repeated many times that the Hindu caste system was responsible for conversion of Hindus to Islam. It has been pointed out by historians and scholars that the countries in the Middle East, Central Asia and North Africa had no caste system and yet they succumbed rapidly and completely to the onslaught of Islam. In contrast, Islam suffered a severe set back in Bharat in spite of many invaders and royal missionaries using the sword into its service for several centuries. Hindu's by and large resisted conversion even when the choice was between death and Islam.

Contrary to modern day make believe, there is no evidence to show that the lower classes suffered from the tyranny of the Hindu upper classes in the medieval period. If it were true that the backward classes were so terribly oppressed by the Brahmins, we would expect them to take some kind of revenge by making common cause with the Muslim persecutors of Brahmins. But exactly opposite is the case. Throughout the medieval period, the lower castes fought shoulder to shoulder with the upper castes and against the foreign invaders and tyrannical rulers.

In his famous Chicago address (26th Sept. 1893), Swāmī Vivekānanda said— "On the Philosophic side the disciples of the great master Buddha dashed themselves against the eternal rocks of the *Vedas* and could not crush them and on the other side they took away from the nation that

eternal God to which everyone man or woman, clings so fondly. And the result was that Buddhism had to die a natural death in India. At the present day there is not one who calls oneself a Buddhist in India, the land of its birth. But at the same time, Brahmanism lost something—that reforming zeal, that wonderful sympathy and charity for everybody, the wonderful ideas which had rendered Indian society as great that a Greek historian who wrote about India of that time was led to say that no Hindu was known to tell an untruth and no Hindu woman was known to be unchaste.”

Unlike Manu's fourfold caste society, Plato a Greek philosopher in his famous book *Republic*, advocated his views on utopian society consisting of three classes of citizens. These are philosopher kings, whose duty is to rule, warrior classes whose duty is to protect the state and the commoners or the plebeians whose duty is to produce goods and services. The Utopian society of plato based on three class citizens never materialized because it violated nature when it came to operational details.

Since the root cause of human weakness including corruption is selfishness having its origin in the institutions of family and property, he deprived the philosophers and the warriors from their right to own property or set up families. Only the commoners were allowed that privilege. As sex is a natural urge, free love is allowed among the first two classes of citizens, and the children born outside the wedlock would be brought up by the state. After education, those who had successfully come out of all the tests were earmarked as future philosopher kings, and the next best as warriors, and the rest were classed as commoners.

In the recent history, a near Utopian dream based on Marxian concept of 2-class-society namely capitalists and proletarians with ultimate goal of class war ending in

classless society was practised in almost all communist countries. What has happened to the communist empire is well known to everyone. It simply collapsed in few years.

This platonic Utopia of society based on 3-class system remained only a dream. The society as visualised by Manu with fourfold caste system is based on three qualities or three *Guṇa* mix of human nature. According to this mix, the *Sattvagūṇa* or pure sentience—dominated people are grouped as Brahmins, whose profession is to promote creative thinking; the *Rajogūṇa* or pure action dominated people are grouped as *Kṣatriyas*, whose profession is to maintain law and order, the combination of *Sattvagūṇa* and *Rajogūṇa* people are grouped as *Vaiśyas*, whose profession is to expand business and commerce and lastly the combination of *Rajogūṇa* and *Tamogūṇa* are grouped as *Śūdras*, whose profession is to produce various goods and services. Thus Brahmins were considered as wisdom promoters, *Kṣatriyas* as protectors, *Vaiśyas* as traders and *Śūdras* as artisans became a reality since time immemorial, and is continuing more or less on same ideological lines even today with usual abbreviation with the passage of time and for want of continuous reforms. With the passage of time, the professions based on caste lines have practically vanished, but the caste ideology continues, which is not bad if understood in its philosophical sense.

This is the basic difference between the unrealistic classless society of Marx or 3-class based Utopian society of Plato and the mutually supporting realistic caste-based society of the Hindu seers of yesterday, today and tomorrow.

We speak many things parrot like but never do them; speaking and not doing has become a habit with us. What is the cause of that? Physical weakness. This sort of weak brain is not able to do anything, we must strengthen it. The

secret of *Advaita* is: Believe in yourself first, and then believe in anything else. In the history of world, you will find that only those nations that have believed in themselves have become great and strong.

For all these social upheavalists, at least the social leaders, are trying to find that all their communistic or equalising theories must have a spiritual basis, and the spiritual basis is the *Vedānta* only.



God is the subtle essence underlying all things. God is the salt of life. He is the source of life and bliss, He is all in all, He is indivisible, undefinable. He is the only reality. His light pervades every being. God breathed into man the breath of life, and man became a living soul.

—Swami Sivananda

Before finishing one's ablutions and daily routine of devotion and ritual one should take nothing in one's mouth except a tooth-cleaning twig (tooth brush) and water.

—Jayadayal Goyandka

Use your nights for talking with God. Forsake sleep—it doesn't matter. Don't worry about tomorrow. Every night and all day long have this joy.....

—Self-Realization

Read and Digest

—V. P. Tandon

God is greater than the greatest.

* * *

He who longs for the Lord finds Him.

* * *

Only the pure in heart see God.

* * *

A self realised person sees God everywhere.

* * *

Single minded devotion is a means to attain God's vision.

* * *

Those who enjoy God find no attraction in the pleasures of the world.

* * *

One who overcomes himself is mightier than the one who overcomes others.

* * *

Evil propensities and immoral practices cause man's downfall.

* * *

One can become perfect only through spiritual and not academic knowledge.

* * *

As one thinks, so he becomes.

* * *

All delusion goes away once the heart becomes pure.

* * *

The greatness of a man lies in his godly virtues and not in his worldly wealth, honour or position.



Great Messengers and Prophets

—Swami Vivekananda

Where there has been any real thinking, any real love for God, the soul has grown Godwards and has got as it were, a glimpse now and then, has come into direct perception, even for a second, even once in its life. Immediately, "All doubts vanish forever, and all the crookedness of the heart is made straight, and all bondages vanish, and the results of action and *Karma* fly when He is seen who is the nearest of the near and the farthest of the far." That is religion, that is all of religion; the rest is mere theory, dogma, so many ways of going to that state of direct perception. Now we are fighting over the basket and the fruits have fallen into the ditch.

If two men quarrel about religion, just ask them the question; "Have you seen God? Have you seen these things?" One man says that Christ is the only Prophet: well, has he seen Christ? "Has your father seen Him?" "No, Sir." "Has your grandfather seen Him?" "No, Sir." "Have you seen Him?" "No, Sir." "Then what are you quarrelling for? The fruits have fallen into the ditch, and you are quarrelling over the basket!" Sensible men and women should be ashamed to go on quarrelling in that way!

These great Messengers and Prophets are great and true. Why? Because, each one has come to preach a great idea. Take the Prophets of India, for instance. They are the oldest of the founders of religion. We take, first, Kṛṣṇa. You who have read the *Gītā* see all through the book that the one idea is non-attachment. Remain unattached. The heart's love is

due to only one. To whom? To Him who never changeth. Who is that One? It is God. Do not make the mistake of giving the heart to anything that is changing, because that is misery. You may give it to a man; but if he dies, misery is the result. You may give it to a friend, but he may tomorrow become your enemy. If you give it to your husband, he may one day quarrel with you. You may give it to your wife, and she may die the day after tomorrow. Now, this is the way the world is going on. So says Kṛṣṇa in the *Gītā*—The Lord is the only one who never changes. His love never fails. Wherever we are and whatever we do, He is ever and ever the same merciful, the same loving heart. He never changes, He is never angry, whatever we do. How can God be angry with us? Your babe does many mischievous things: are you angry with that babe? Does not God know what we are going to be? He knows we are all going to be perfect, sooner or later. He has patience, infinite patience. We must love Him, and everyone that lives—only in and through Him. This is the keynote. You must love the wife, but not for the wife's sake. "Never, O Beloved, is the husband loved on account of the husband, but because the Lord is in the husband." The *Vedānta* philosophy says that even in the love of the husband and wife, although the wife is thinking that she is loving the husband, the real attraction is the Lord, who is present there. He is the only attraction, there is no other; but the wife in most cases does not know that it is so, but ignorantly she is doing the right thing, which is, loving the Lord. Only, when one does it ignorantly, it may bring pain. If one does it knowingly, that is salvation. This is what our scriptures say. Wherever there is love, wherever there is a spark of joy, know that to be a spark of His presence because He is joy, blessedness, and love itself. Without that there cannot be any love.

This is the trend of Kṛṣṇa's instruction all the time.

He has implanted that upon his race, so that when a Hindu does anything, even if he drinks water, he says, "If there is virtue in it, let it go to the Lord." The Buddhist says, if he does any good deed, "Let the merit of the good deed belong to the world; if there is any virtue in what I do, let it go to the world, and let the evils of the world come to me." The Hindu says he is a great believer in God; the Hindu says that God is omnipotent and that He is the Soul of every soul everywhere; the Hindu says, "If I give all my virtues unto Him, that is the greatest sacrifice, and they will go to the whole universe.

Now, this is one phase; and what is the other message of Kṛṣṇa? "Whosoever lives in the midst of the world, and works, and gives up all the fruit of his action unto the Lord, he is never touched with the evils of the world. Just as the lotus, born under the water, rises up and blossoms above the water, even so is the man who is engaged in the activities of the world, giving up all the fruit of his activities unto the Lord" (*Gītā* V. 10).

Kṛṣṇa strikes another note as a teacher of intense activity. Work, work, work day and night, says the *Gītā*. You may ask, "Then, where is peace? If all through life I am to work like a cart-horse and die in harness, what am I here for?" Kṛṣṇa says, "Yes, you will find peace. Flying from work is never the way to find peace." Throw off your duties if you can, and go to the top of a mountain; even there the mind is going—whirling, whirling, whirling. Someone asked a *Samnyāsin*, "Sir, have you found a nice place? How many years have you been travelling in the Himalayas?" For forty years," replied the *Samnyāsin*. "There are many beautiful spots to select from, and to settle down in; why did you not do so?" "Because for these forty years my mind would not allow me to do so." We all say, "Let us find peace"; but the mind will not allow us to do so.

You know the story of the man who caught a Tartar. A soldier was outside the town, and he cried out when he came near the barracks, "I have caught a Tartar." A voice called out, "Bring him in." "He won't come in sir." "Then you come in," "He won't let me come in, sir." So, in this mind of ours, we have 'caught a Tartar': neither can we tone it down, nor will it let us be toned down. We have all "caught Tartars". We all say, be quiet, and peaceful, and so forth. But every baby can say that and thinks he can do it. However, that is very difficult. I have tried. I threw overboard all my duties and fled to the tops of mountains; I lived in caves and deep forests—but all the same, I "caught a Tartar," because I had my world with me all the time. The 'Tartar' is what I have in my own mind, so we must not blame poor people outside. "These circumstances are good, and these are bad, "so we say, while the 'Tartar' is here, within; if we can quiet him down, we shall be all right.

Therefore Kṛṣṇa teaches us not to shirk our duties, but to take them up manfully, and not think of the result. The servant has no right to question. The soldier has no right to reason. Go forward, and do not pay too much attention to the nature of the work you have to do. Ask your mind if you are unselfish. If you are, never mind anything, nothing can resist you! Plunge in! Do the duty at hand. And when you have done this, by degrees you will realize the truth: "Whosoever in the midst of intense activity finds intense peace, whosoever in the midst of the greatest peace finds the greatest activity, he is a *Yogī*, he is a great soul, he has arrived at perfection."

Now, you see that the result of this teaching is that all the duties of the world are sanctified. There is no duty in this world which we have any right to call menial: and each man's work is quite as good as that of the emperor on his throne.



Vedānta and Upaniṣads

—G. V. Narayana Rao

There are four *Vedas*, they are known as *Ṛk*, *Yajuh*, *Sāma* and *Atharva*. The *Veda* texts are said to have been collected by an ancient sage, Kṛṣṇa Dvaipāyana. He is popularly known as Veda Vyāsa. Being transmitted orally from generation to generation, each *Veda* had in course of time, many versions (*Śākhās* or recensions) with variations in reading. According to *Muktika Upaniṣad*, the *Ṛgveda* had twenty versions, *Yajurveda* one hundred and nine, the *Sāmaveda* one thousand and *Atharvaṇa Veda* fifty. It is not known when these *Vedas* were actually written.

Each *Veda* consists of two main parts—they are (1) *Samhitā* and (2) the *Brāhmaṇa*. The *Samhitā* consists of *Mantras*, hymns, prayers and sacrificial formulae. In the *Samhitā* part of each *Veda*, there are three kinds of *Mantras*, *Ṛk*, *Yajur* and *Sāma*. So the three *Vedas* are collectively called *Trayī* (triad). As there is no application of *Atharvaṇa Veda* in sacrificial rites, it is not included in triad. *Upaniṣads* show *Atharva* as another *Veda*.

The *Ṛk Mantras* are metrical, *Swaram* is necessary in *Uccāraṇa*. They are meant to be recited aloud for the invocation of the deities at the time of fire sacrifice. The *Yajuh Mantras* are in prose. They are to be muttered while pouring oblation in sacrificial-fire (*Agni Homam*). The *Sāma Mantras* are to be sung during the fire sacrifice. Incidentally, it may be noted that monkey-god, Hanumānjī is *Sāmagāna Priya* and He is considered to be *Śaṅgīta Vettā* and

Vyākaraṇa Pundit.

The *Ṛk Saṁhitā* consists mainly of *Ṛk Mantras*, *Yajuḥ Saṁhitā* consists of mainly *Yajuḥ Mantras*. Similarly *Sāma Saṁhitā* mainly consists of *Śāma Mantras*. But *Atharva Saṁhitā* has more *Ṛk Mantras* than the other two kinds.

As regards the *Brāhmaṇa* part, it is basically an explanatory treatise on the *Mantras* and is mostly written in Prose. The meaning of a particular *Mantra*, in what ritual it has to be used and how to use it and what is the result of the use. All these aspects are discussed therein. Almost each *Mantra* has use for some rite or act of worship.

To the *Brāhmaṇa* part are added the *Āraṇyakas* and the *Upaniṣads*. The term *Upaniṣad* denotes the knowledge of *Brahman*. It eradicates the *Ajñāna*, the root cause of all bondages. Those sections of the *Brāhmaṇa* that deal with this knowledge are called figuratively the *Upaniṣads*. Only one of the *Upaniṣads*, the *Īśa* belongs to the *Saṁhitā* part. The rest belong to either the *Brāhmaṇa* proper or its *Āraṇyaka*.

In most cases, the *Upaniṣads* have been separated from the rest of the *Vedas*. They are used as independent books. Out of *Upaniṣads* numbering about 300, only one hundred and eight are listed in the *Muktika Upaniṣad*. Among these, the following twelve are considered as primary.

- (1) *Īśa* (2) *Kena* (3) *Kaṭha* (4) *Praśna* (5) *Muṇḍaka*
- (6) *Māṇḍūkya* (7) *Aitareya* (8) *Taittirīya* (9) *Chāndogya*
- (10) *Bṛhadāraṇyaka* (11) *Śvetāśvatara* and (12) *Kauṣītaki*.

Śaṅkara wrote commentaries on the first ten of the group. In his commentary on the *Brahma Sūtras*, Śaṅkara referred to *Jābāla*, *Paīṅgala* and *Mahānārāyaṇa Upaniṣads* besides the above mentioned twelve.

Vedānta—

Vedānta means the *Upaniṣads*, the source of right knowledge and the *Śāriraka Sūtras*, and other treatises that

help to understand their meaning, such as *Bhagavadgītā* and the commentaries on the *Upaniṣads*, the *Śārīrika Sūtras* and the *Gītā*. The *Upaniṣads*, the *Brahma-Sūtras* (also called as *Śārīrika Sūtras*) and the *Bhagavadgītā* are the *Prasthānatraya* (the three standard works) on *Vedānta*.

Another reason why the *Upaniṣads* are called *Vedānta* is that they invariably form the concluding part of their respective *Sanhītā*, *Brāhmaṇa* or *Āraṇyaka* or *Veda Sāra*.

To sum up, on the whole there are five *Sanhītās*, eighteen *Brāhmaṇas*, four *Āraṇyakas* and sixteen *Upaniṣads* which are most important of Vedic literature.



Man, according to the *Vedānta* Philosophy, is the greatest being that is in the universe, and this world of work the best place in it, because only herein is the greatest and the best chance for him to become perfect. Angels or gods, whatever you may call them, have all to become men, if they want to become perfect. This is the great centre, the wonderful poise, and the wonderful opportunity—this human life.

—Swami Vivekananda

Only truth quenches untruth love quenches anger.

—Divine Rays

यस्त्वात्मरतिरेव स्यादात्मतुष्टश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥

"He, however, who takes delight in the self alone and is gratified with the Self, and is contented in the self, has no duty."

—*Gītā* (III. 17)

Namo Veṅkaṭeśa

—Dr. G. Ramana Rao

Lies yonder there the earthly abode of Lord Śrī Hari
Behold! and enjoy the rare spiritual extravaganza
Behold; dive and enjoy the flood of rare spirituality
Lies yonder the great Tirumala, the earthly abode of
Lord Śrī Hari
Beware, thousands and thousands of Śeṣa guard all the
while
Devotees adore it Veṅkaṭācala emminent place in universe
entire
A place dear to Lord Brahmā and other gods too;
Visit the shrine regularly to pay respects to Lord
Veṅkaṭeśwara
Hill holy attracts sages devout, meditate, salvation
secured;
Behold and enjoy thy self the spiritual happiness
unsurpassed;
Hills assembly termed Śeṣācala exists above;
Place even gods aspire to stay permanent;
Great and grand beauty of Veṅkaṭācala
All thine for vision and pleasure
Place money flows and overflows unasked;
Decked with gold, shrine grows fast;
Exists for mankind beautiful par excellence abode of
Lord Śrī Hari;
Behold and quench thirst of spirituality;
Veṅkaṭācala fetches all, eternal peace, salvation;

Riches of Lord Venkateśa, possible not for imagination
 of anyone, any time;
 Exists glorified 'Venkateśa' divine,
 Mere thought of Venkateśa, sanctifies thee;
 Exists not such a hill great and divine elsewhere in
 universe
 Chant Venkateśa ever and derive bliss supreme.



The Practice of the Presence of God

—*Brother Lawrence*

I have taken this opportunity to communicate to you the sentiments of one of our society, concerning the admirable effects and continual assistances which he receives from the presence of God. Let you and me both profit by them.

You must know his continual care has been, for about forty years past that he has spent in religion, to be always with God, and to do nothing, say nothing, and think nothing which may displease Him, and this without any other view than purely for the love of Him, and because He deserves infinitely more.

He is now so accustomed to that divine presence that he receives from it continual succours upon all occasions. For about thirty years his soul has been filled with joys so continual, and sometimes so great, that he is forced to use means to moderate them, and to hinder their appearing outwardly.

If sometimes he is little too much absent from the divine presence, God presently makes Himself to be felt in his soul to recall him, which often happens when he is most engaged in his outward business. He answers with exact fidelity to these inward drawings, either by an elevation of his heart towards God, or by a meek and fond regard to Him; or by such words as love forms upon these occasions, as, for instance, My God, here I am all devoted, to Thee. Lord, make me according to Thy heart. And then it seems to him (as in effect he feels it) that this God of love, satisfied with such few words, reposes again and rests in the fund and

centre of his soul. The experience of these things gives him such an assurance that God is always in the fund or bottom of his soul that it renders him incapable of doubting it upon any account whatever.

Judge by this what content and satisfaction he enjoys while he continually finds in himself so great a treasure. He is no longer in an anxious search after it, but has it open before him, and may take what he pleases of it.

He complains much of our blindness, and cries often that we are to be pitied who content ourselves with so little. God, saith he, has infinite treasure to bestow, and we take up with a little sensible devotion, which passes in a moment. Blind as we are, we hinder God and stop the current of His graces. But when He finds a soul penetrated with a lively faith, He pours into it His graces and favours plentifully; there they flow like a torrent which after being forcibly stopped against its ordinary course, when it has found a passage, spreads itself with impetuosity and abundance.

Yes, we often stop this torrent by the little value we set upon it. But let us stop it no more; let us enter into ourselves and break down the bank which hinders it. Let us make way for grace; let us redeem the lost time, for perhaps we have but little left. Death follows us close; let us be well prepared for it; for we die but once, and a miscarriage there is irretrievable.

I say again, let us enter into ourselves. The time presses, there is no room for delay; our souls are at stake. I believe you have taken such effectual measures that you will not be surprised. I commend you for it; it is the one thing necessary. We must, nevertheless, always work at it, because not to advance in the spiritual life is to go back. But those who have the gale of the Holy spirit go forward even in sleep. If the vessel of our soul is still tossed with winds and storms, let us awake the Lord, who reposes in it, and

He will quickly calm the sea.

I have taken the liberty to impart to you these good sentiments, that you may compare them with your own. It will serve again to kindle and inflame them, if by misfortune (which God forbid, for it would be indeed a great misfortune) they should be, though never so little, cooled. Let us then both recall our first fervours. Let us profit by the example and the sentiments of this brother, who is little known of the world, but known to God, and extremely caressed by Him. I will pray for you; do you pray instantly for me, who am, in our Lord.



न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

"Since I have no craving for the fruit of actions; actions do not contaminate Me. Even he who thus knows Me in reality is not bound by action."

—Gītā (IV. 14)

"If you want real freedom, you should not allow freedom to your senses, the snakes in your sleeves.

—Swami Rama Tirtha

Believe that the Lord of the worlds, who is absolute peace, power, and bliss, is always dwelling within you.

—The Mountain Path

There is Only Suffering in this World

—Swami Sivananda

Birth is suffering; disease is suffering; death is suffering; sorrow, grief, pain, lamentations are suffering; union with unpleasant objects is suffering; separation from beloved objects is suffering; unsatisfied desires are suffering. Is there any real pleasure or happiness in this world? Why do you cling to these mundane objects? Why do you stroll about here and there like a street-dog in search of happiness in this earth-plane? Look within, introspect and rest in the supreme abode of Peace and Immortality now.

Pain is the lot of deluded beings. Even the little pleasure that is experienced here, is obtained after a lot of worry and troubles and productive of much suffering. It is born in pain and ends in tears. Gratification of sensual pleasures only augments the craving.

In enjoyment there is fear of disease; in social position, the fear of falling off; in wealth, the fear of enemies; in honour, the fear of humiliation; in power, the fear of foes; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue the fear of traducers; in body, the fear of death. All the things of this world pertaining to men are attended with fear. Renunciation alone stands for fearlessness.

The worldly man never comes to his senses although he gets severe knocks, kicks and blows from different corners, just as the strolling street-dog never stops visiting the houses even though pelted with stones every time.

Lord Buddha says: "On the whole, life is sorrow."

Patañjali Maharṣi in his *Yoga Sūtras* says— “All indeed is pain to a person of discrimination.” Just as a fish in its desire to eat flesh does not see the hook that lies beneath, so also the man in his passionate desire to get sensual pleasure, does not see the noose of death.

The cause of pain is love of pleasure. The cause of death is love of sensual life. Death is a horrible thing to him who is intensely attached to sensual life. Words like cremation, murder, death, corpse and burial make the sensualist shudder at heart; for he is extremely attached to the body and the objects of senses. How to part with the sensual objects is his great cause of misery. Pity!

Wealth and power promise to give you physical comforts, but they never give. They delude you and entangle you in the meshes of worldly life. They make you slaves. They shut out for you the doors of the illimitable domain of everlasting eternal peace and the bliss of the *Ātmā*. They have no value at all for dispassionate aspirants, who kick them ruthlessly as mere bits of straw or broken glass-pieces, but they appear to be highly valuable in the eyes of the worldly minded who spend their whole lives in the pursuit of these fleeting, worthless shadows.

This world is a play of colours and sounds. This sense-universe is a play of nerves. It is a false show kept up by the jugglery of *Māyā*, mind and senses. You enjoy the sensual pleasures for a period of twenty years when the senses are young and strong. What is this short evanescent period of twenty years in eternity? What is this despicable, jarring, monotonous, sensual life when compared with the eternal and peaceful life in the immortal Self within?



The Vignettes of Vrindavan

—Shree-Bhaisab

An aging industrialist—top office-bearer in a *Sanātana Dharma* organisation—visited Śrī Vrindavan in all good faith but returned rather disappointed. He talked it over to a comparatively young saint who had given up all pelf and position in his intoxication for the divine love-land, though not residing there!

The returnee said— “Sir, I was desolate at the picture I saw there. The natives spoke angrily and arrogantly to the visiting pilgrims. Shopkeepers fleecing the outside customers, more so the foreigners. Rickshaw-pullers were glad to overcharge. *Paṇḍās* greedy and even misguiding. As if all this were not enough, the renouncer saints owned luxury buildings,.....the whole plight is pitiable.

The saint—This pitiable plight is not what you had gone there to see! Such conditions exist almost everywhere, all the more of course in religious places where the inhabitants can exploit the gullibles and the faithfuls. But much depends on the mentation of the viewers and visitors.

Vrindavan presents different pictures to different persons. In the main, there are three Vrindavans on the same soil—

(1) Mere sight-seers behold the place with sheer material eye. They are bound to be disgusted at the conditions already depicted by you.

(2) Spiritual seekers look at the city with eyes closed to these external conditions. They see their Vrindavan with the eyes of faith. They believe that Lord Kṛṣṇa appeared in flesh and blood in this Vrindavan. The atmosphere here

is still charged with His unseen presence. You have only to close your eyes and concentrating on Him, you see Him in loveful form and blooming beauty on the plane of your mind, or even face to face. The transmission is always taking place: only we have to tune ourselves—heart and soul—to its wavelength. Devotees with this frame of mind and devotional practice have since centuries (till now) realised the love and vision of the Vrindavan Vihārī in this very Vrindavan.

(3) The realised rares have a different approach and a different achievement. They don't have to shut their outward eyes and open the inward to see their Love Lord in the Love Land. They know from experience that the divine land permeates the visible Vrindavan, visible only to those who have attained the divine vision.

Q. "Vrindavan is the love land of Lord Kṛṣṇa: His godhood can't enter here." Is it true?

A. Vrindavan is the love land of the Lord: this is too obvious to emphasize. But godhood is an essential attribute of Him even as love is. Only it lies concealed from apparent view. The cream of the *Bhāgavata Rāsa Līlā* begins with the Godhood of the Lord viz. Bhagavān i.e., the almighty God. Of course, in the realm of love, it is only love: it doesn't divert the devotees' mind to His majesty or magnificence.

Q. Is it true that there is no difference between (a) the material, the visible and (b) the eternal, divine Vrindavan?

A. Of course, none—in the sense that one with divine eye sees divine Vrindavan here itself. If we don't, the reason is that we have not yet imbibed the divine eye. For those still striving and seeking, certain facts have to be appreciated—

(1) This Vrindavan is symbolical of, not synonymous with, the external Vrindavan. Saint Hanumān Prasāda

Poddāra of Gorakhpur makes this a point in his *Rādhā Mādhava Cintana*. Lord Kṛṣṇa incarnated here in full form. In the divine abode, He doesn't incarnate: He's very much there all the time. It was from there that He came here, stayed and returned thereto.

(2) During the period of incarnation, Śrī Kṛṣṇa spent His first 10 to 11 years in Vrindavan. Then he stayed in Mathura and Dwarka. No such shifting takes place in the divine abode, as He need go nowhere out.

(3) The eternal abode is above the precincts of history and geography and far above the creation, preservation and dissolution of the universe. When the great flood engulfs the whole world including the material Vrindavan, the divine Vrindavan stays intact and takes attained devotees in its lap.

(4) Historically, the Lord-incarnate leaves the Vrindavan never to return. The lovelorn *Gopīs* live a colourless life everafter. But when He shifts to His divine abode, He takes them to it alongwith.

(5) The ills and evils prevailing in the present Vrindavan can't touch the shadow of the divine Vrindavan.

(6) Vrindavan is the beauty spot in Vraja where the Lord spreads the fragrance of His love among His associates. The word *Vraja* means that which is present everywhere. Its manifestation is all the more special where His love-losts live. Hence Āṇḍāl, Caitanya Mahāprabhu, Mīrā and some others virtually lived in Vrindavan while geographically living a far. 'You're in Vrindavan if sitting elsewhere you're lost in it,' says Rādhā Bābā of Gorakhpur in the very first sentence of his *Satsaṅga Sudhā Mālā*.

Lord Kṛṣṇa incarnates on the earth to perform such *Līlā* as to fascinate the devotees and show them the way to win His love and loveland. He selected Vrindavan for purpose. It is the unexceptional experience and instruction

of all loving and leading saints that this Vrindavan is as an affair of course, the fit venue for devotional practice (i.e., *Sāadhanā* and *Bhajana*) to gain access to the divine Vrindavan.

May we derive this exclusive benefit from this Vrindavan of ours—so readily waiting to shelter those yearning, thirsting and craving for it!

Sender—*Sneh Lata*



He is beyond the range of mind and speech. He is bereft of beginning and end. He is pure being, and his nature is pure light. He is beyond the scope of thought.

—*Maitreya Upaniṣad*

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम्।
सुहृदं प्रियमात्मानं साम्यासङ्गादयोऽगुणाः ॥

"All virtues like even-mindedness and non-attachment, which are not products of the three *Guṇas* find shelter in Me, transcendent and free from desire as I am, the beloved friend, the Self."

—*Bhāgavata* (XI. 13.40)

Overindulgence in sex and misuse of Nature's creative force will bring on disease and old age quicker than anything else. It devitalizes the body and weakens the immune system.

—*Self-Realization*

A Prayer to the Unknown

व	आत्मदा	बलदा	यस्य	विश्व	
	उपासते	प्रशिबं	यस्य	देवाः ।	
यस्य	छायामृतं	यस्य	मृत्युः		
	कस्मै	देवाय	हविषा	विधेम ॥	
यः	प्राणतो	निमिषतो	महित्वा		
	एक	इद्राजा	जातो	बभूव ।	
य	ईश	अस्य	द्विपदश्चतुष्टदः		
	कस्मै	देवाय	हविषा	विधेम ॥	
मा	तो	हिंसीज्जनिता	यः पृथिव्या		
	यो	वा दिवं	सत्यधर्मा	जजान ।	
यश्चापश्चन्द्रा			बृहतीर्जजान		
	कस्मै	देवाय	हविषा	विधेम ॥	

(Rgveda X.121.2, 3 &9)

He who endows us with soul and strength, He whose great command all the gods abide by, He whose shadow is immortality and death, that somebody, who is the God, let us worship with oblation.

Let us offer worship with oblation to that somebody who is the God, who by His greatness became the one sole king of the world that breathes and the world that winks, and who rules over this world of bipeds and quadrupeds.

May He not afflict us—He, the unfailing sustainer, who created the earth, the heaven and the vast waters that gladden us. To that somebody, the God, let us offer worship with oblation.

Freedom—The Birthright

Freedom is man's birthright. Freedom is immortality. Freedom is knowledge, peace and bliss. Consciously or unconsciously, wittingly or unwittingly, all are attempting for this freedom. The consciousness of the Self makes this idea of freedom ingrained in the mind of every man. It is hidden in the consciousness of the Self. Though he has nothing to eat, though he is in very adverse circumstances, there is a peculiar instinct in man that prompts him to think that he is always free. Because the ever free Self is at the back of his mind, sentiments and feelings, he feels that he is free. He knows that he is bound and that he is encased in this tabernacle of flesh. He is fully aware that he is a slave of delusion and ignorance: and yet something inside tells him that he is free at the same time. He has this double feeling because in essence he is the all-pervading mass of wisdom. He gets these flashes or glimpses of freedom even while he labours under straitened circumstances. There are encouragements for the struggling soul that come from within. For instance, when he is in a dying condition and doctors have pronounced the case as absolutely hopeless—yet there is a shrill inner voice from within that says: "I am immortal, I am free." He cherishes an inherent feeling: "I am free though I appear to be apparently bound. This bondage is illusory."

—Swami Sivananda

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